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TERMS OF THE

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MISCELLANEOUS.

Interesting account of the Indians on the Credit River.

The Aboriginal population in Canada has begun to receive the benefits of philanthropic exertion. Associations established in their neighbourhood have undertaken measures for their improvement, and a society has been instituted in London with particular reference to their claims. A letter published in the Colonial Advocate supplies the following agreeable narrative. *Rel. Chron.*

York, May 16, 1826.

By the request of a friend I went out to-day as far as the Credit, to visit the Indians, who have lately come there for the purpose of forming an establishment. Their tents were placed at proper distances on the flat, and the Indians seemed to be busily employed. What first excited my particular attention, was, their little board chapel, which was immediately built on their arrival, and which is most commodiously seated to contain more than a hundred persons. I entered it and found it occupied by a teacher and about twenty Indian children. The politeness of the children is equalled by no country school that I have seen. I heard them recite their lessons. Some of them were just learning their letters, and others could read the word of God. Some of them displayed superior mental capacities. They all possess an intellect susceptible of improvement. All they want is the opportunity. At the close of the school they joined their teachers in singing a hymn, and apparently in the true spirit of devotion, repeated the Lord's Prayer after him. How delightful is it to see the children of the forests becoming the pupils of literature and religion? At the sound of the horn the whole camp of Indians assembled at their sactuary, and previous to their taking their seats, they kneeled to implore the blessing of God upon them during service.—They devoutly took their seats, and my Reverend friend, in a manner suited to their capacity, expounded unto them the Parable of the sower. While the interpreter communicated the speaker's meaning to them, they would at one time be melted in tears of contrition, and at another time indicate emotions of comfort and joy. When they were informed of several conversions among their Indian brethren in the lower part of the Province, gladness sat upon every countenance, and expressions of joy were heard among them. How blessed the change. Instead of the savage yell, they have learned to sing the praises of the God of Heaven. Two years ago they had a name whereby they would convey the idea of a God; now, more than a hundred of them can declare from experience, "that God is love, and that the Son of Man hath power on earth to forgive sins." Here is an apology for Christianity. She is the glorious harbinger of every thing that is great and good —Another circumstance it would be unpardonable in me to pass over in silence. On ascending the hill the west side of the river, I observed timber for twenty buildings, (as I am informed) which are in a fair way of being completed by the benevolence of the government. This must afford great pleasure to every one who feels interested in the comfort and happiness of the aborigines of Canada. It will greatly ameliorate their conduct and facilitate the communication of religious instruction among them. And I am happy to learn that the same liberality of feeling which dictated the erection of this village, has left their liberty unrestricted in the choice of religious instructers.

PROGRESS OF THE CHEROKEES.

"We are fully apprised," says the Religious Intelligencer, "that great efforts had been made by philanthropists, with great success; and that great zeal had been manifested by the tribes: and we presumed that others were apprised of as much. But on being told that in the possession of the single Cherokee Nation, a territory about the size of South Carolina, there were 41 grist and saw mills, 62 blacksmith's shops, 762 looms, 2,486 spinning-wheels. 18 schools, 18 ferries, 22,000 cattle, &c. we were ready to exclaim, where have been our eyes and our ears?"

TO PARENTS.

When a child has been punished in any way, he should be restored to favor as soon as possible: and when he has received forgiveness, treated as if nothing had happened. He may be affectionately reminded of his fault in private, as a warning for the future; but to upbraid him with it, especially in the presence of others, is a breach of honor, and a great unkindness. Under any circumstances, to reproach children in company, is useless, and often injurious, as well as painful to them; and this is generally done from irritability of temper, with little view to their profit. To have the name of a naughty child, may produce so disheartening an effect on the mind, that the ill consequences may be felt to its greatest disadvantage.

MOTHERS.

The following passage is from Buckminster "If any thing in life deserves to be considered as at once the exquisite bliss, and pre-eminent duty of a mother, it is this—to watch the drawing disposition and capacity of a favourite child; to discover the earliest buds of thought, to feed with useful truths the inquisitiveness of a young and curious mind; to direct the eyes, yet unsullied with the waters of contrition, to a bounteous benefactor, to lift the little hand yet unstained with vice, in prayer to their Father who is in Heaven. But so it is. The child, as soon as it is released from the bondage of the nurse, and needs no longer a careful eye to look after its steps and guard it from external injury, is too often surrendered to instructors, some of whom are employed to polish the surface of the character, and regulate the motions of the limbs, others to furnish the memory, and accomplish the imagination, while religion gets admission as she can, sometimes in aid of authority, and sometimes in a Saturday's task, or a Sabbath's peculiarity, but how rarely as a sentiment. Their little hearts are made to flutter with vanity, encouraged to pant for emulation, persuaded to contract with parsimony, allowed to glow with revenge, or reduced to absolute numbness by worldliness and cares before they have ever felt a sentiment of devotion, or gratitude for a benefit in the presence of God. Believe me, mothers, you have no right to expect that the sense of religion will be infused by the labours of others.

"When parents have ceased to be teachers, religion has ceased to be taught."

ENVY AND SLANDER.

The old writers show no mercy to the envious man and to the slanderer. Every college boy, who has read Dalzel's book, remembers, probably, the dying wretch who was filled with envy, because he saw his fellow criminal crucified on a better cross than his own. This is extravagant. Nor less extravagant are the following lines, on one who is represented as having so much more poison than the most poisonous serpent, that the bite of the serpent was fatal to the reptile, not to man. The thought is bitter enough

A Slanderer felt an adder bite his side:
What follow'd from the bite? the *serpent* died.

Printers sometimes envy each other, and one wishes to rise in the estimation of the world, by destroying or lessening that of his fellow. But the traveller's story ought to be kept in mind. I was at an Inn—two men were disputing—each vilifying the other, by bestowing on him some unbecoming epithet. At length they referred their quarrel to a stranger. He told them, "all I know of you is what you say of each other, and if what you say be true, you are men of such bad character, that I do not want to have, and will not have, any thing to do with you. Either agree or let the world view you as you represent each other."

NATIONAL PROFANATION OF THE SABBATH.

Extract from a Sermon of Rev. Seth Williston, on the National Profanation of the Sabbath.

As to the general government, if it does not come within their province to make laws to require an observance of the Sabbath, we have at least a right to expect, that they will make none to oppose it. But what can be more unfavourable to the sanctification of the Sabbath than the Post Office system, according to its present establishment? and this is under the control of the national government Congress authorizes the transportation of the mail, even in time of peace, on that day which the high Possessor of heaven and earth claims as his own; and in which he strictly forbids us to do any of our own seculiar business. The mail is commonly carried in stage coaches.—Probably several thousands of these are in motion every Sabbath day. By means of this, several thousand men, who have immortal souls, and who are all to stand before the judgment seat of Christ, are of necessity, by their employment, shut out from all the privileges of the Sabbath. By these men every Sabbath in the year is entirely profaned, and their hearts must be hardened at a strange rate indeed. If several thousand men are every Sabbath occupied in driving the mail stages, there are many thousand more, who are also God's accountable creatures, each of whom he has strictly commanded to turn away his foot from making any encroachments on his holy day, who are tempted by this means of public conveyance, to transgress the command by proceeding on their journeys. Many thousand Post-Masters have their consciences severely tried, by opening the mail, and attending to their other official business on the Lord's day. To attend on this business, they are often detained from the public services of the sanctuary. There is another evil of no less magnitude, which is connected with the opening of the mail on the Sabbath. It presents a temptation, which actually induces thousands and tens of thousands, to profane holy time, by reading their letters of business, and their political and literary papers, and magazines By means of the transportation of the mail, the sacredness of the hallowed day is forgotten, in those public houses where the mail coaches stop for refreshments. The same remark will apply to ferry men and toll gatherers; and sometimes it will apply to smiths and other mechanics, whose services are occasionally called for to make those repairs which are more or less needed by travellers.

Could the whole of this evil be placed under our eye, so as to be viewed at once, it would be truly affecting; and every man of piety would be ready to exclaim, Surely the Lord will visit for this thing, and his soul will be avenged on such a nation as this! Let us not forget, that the whole of this systematic and authorized profanation of the Sabbath is distinctly in the view of that holy and almighty Being, who is emphatically the One "with whom we have to do."

I am myself inclined to think, that there is no profanation of the Sabbath in our land, which is more likely to bring down the wrath of Heaven upon us, than the one to which we have adverted: this is eminently a national profanation. It is an "error which proceedeth from the ruler." It is a national contempt of the Lord's day, and of the Lord of the day. It seems to speak a language like this; "If individuals are dependent on God, and accountable to Him; let them acknowledge it by keeping holy his consecrated day; but as a NATION we are independent, not only of men but of God; and are accountable to none: for there is no Lord over us. *National* concerns are of too much consequence to be diverted from their regular course, by a cowardly fear of breaking a commandment of God."

There is another circumstance, which makes this national profanation a very great evil: It is the means of lowering down a regard to the Sabbath throughout the country, more than almost any other thing. The people at large are acquainted with it, and become familiarized to to it. The thing is known to be sanctioned by the legislature of the nation,—the nobles of the land.—It is at length considered by many, if not most of the people, as a necessary arrangement. This all tends to make a general impression, that the command of God to remember the Sabbath day to keep it holy, is not so binding on men's consciences as had been supposed. It is a natural inference; and if the government of the land may take the Lord's day to do their business, it cannot be very wrong for men in private life to do the same. If men, when travelling in the mail coaches, go forward on the Sabbath, as on other days, it will be natural for them to do it when travelling in their own coaches, or other means of private conveyance. If some steam boats are employed by government on the Sabbath, to transport the mail, it is a public sanction to all the other boats, to make no difference, as to time, between the holy and profane. And this unnecessary labour, the sailing of steam boats in all the waters of the United States, will constitute an amazing amount of the sin of Sabbath breaking. If the steam boats and packets traverse our bays and rivers on the Sabbath, this is giving a sanction to the still more confined navigation of the canals. And should this be unrestrained, we had better have remained contended without a single canal in the country.

In view of all the evil, which is connected with this national contempt of the Sabbath, I am confident that if the man who is placed at the head of the Post Office department, and the legislature of the nation, were to view things in the same light, in which they were viewed by the Jewish reformer, their love to their country would not permit them to suffer this prostration of the Lord's day to continue another year. They would fear, lest enough had already been done, to kindle a fire which would not be speedily quenched By the light of the scriptures, (and this is light to which we do well to take heed) we are led to conclude that *the profanation of the Sabbath, as much as any other sin, exposes this nation to the judgments of God.*

THE CULTIVATION OF A MISSIONARY SPIRIT.

We may safely hazard the assertion that *all the qualifications which are necessary for a missionary, are highly important to every minister of the Gospel*, whatever may be his station, and wherever he may labour. The same piety, meekness, decision, patience, zeal, devotion, and indefatigable perseverance which are requisite to a servant of the cross on the banks of the Irawaddy, the Hoangho, the Senegal, or the Arkansaw—in Ceylon or Hawaii,—on the frigid shores of Labrador, or the sultry wastes of the land of Edom, are desirable to the formation of "a good minister of Jesus Christ" in Washington and London, and indeed, in every community of men. It is certain that many may be useful without all these qualifications—many may be highly serviceable at home who would be very unfit persons to be sent abroad. Still, however, no quality, which would be deemed indispensable in a missionary, can be detrimental to him who stays always at home, and never preaches beyond the limits of five miles square. On the contrary, it would prove exceedingly useful.

We have long been accustomed to consider a true missionary spirit as one of the highest attainments of the minister of the Gospel. If this be true, and if it be demonstrable that such a spirit is invaluable to every minister of the cross of Christ, then, it follows, that the cultivation of such a spirit is an important duty. By the *cultivation of a missionary spirit*, we mean the adoption of those methods which shall contribute to increase and confirm a willingness to sacrifice our own pleasure for the spiritual benefit of the heathen, and a constant readiness to leave all and go among them, for the purpose of preaching the unsearchable riches of Christ. It consists in promoting the growth of all those sensibilities and graces, and habits of devout piety, which are considered as essential to a missionary, and in cherishing a constant disposition to be directed in all our ways by the hand of unerring Providence.

The following means suggest themselves, at this moment, as eminently fitted to aid in the cultivation and preservation of this willing and devoted temper.

1. Frequent meditation on the condition and prospects of the heathen world.

2. A recollection of the following facts:—50,000 of our race die daily!—more than 2000 hourly!—more than 30 every minute! Of the 50,000 who daily pass into the eternal world, more than 49,000 of them are without a knowledge of God or Christianity—without hope and salvation.

3. An unwavering confidence that the cause of Missions is the cause of God.

4. A constant remembrance of the humiliating truth, that, we are not our own, but are bought with the price of a Saviour's blood. Never forget the tragic scenes of Calvary, nor our obligations which thence arise, to serve Him who suffered for us. He who is suitably impressed with these solemn considerations, will not hesitate to cross oceans, climb mountains, traverse deserts and forests, or endure hunger, cold, and fatigue, that he may win souls to the Redeemer.

5. Consider the example of others. Christ was a Missionary; reflect on the course of active and persevering duty which he pursued. The Apostles were Missionaries.—What were their trials, and toils, and what the spirit by which they were actuated! Consider a Ziedenbalg, a Grundler and a Schwartz—Carey, Martyn, Mills, Ward, Fisk, Pinkerton, Buchanan, Naudi, Jowett, Brainerd, Coleman and Judson. Read their letters and journals, and learn from them the sublime lessons of disinterested and pious devotion.

6. Consider the present flattering prospects of the missionary cause. Much has already been accomplished—pioneers have opened the way—let others succeed and perform the work designed.

7. Frequent and earnest supplication to Heaven for the aid and guidance of the Holy Spirit in the discharge of every duty.—We should habitually pray for the success of missions, and hold ourselves in constant readiness to go, that when the Lord inquires, 'Whom shall we send, and who will go for us?' the reply may cheerfully be given, 'Here am I, send me.' *Col. Star.*

From the Memoirs of Mrs Huntingdon.

HINTS TO PARISHIONERS.

No one can know the trials of the ministry, except those who undertake the arduous employment, or those who reside in their families. When we consider how much clergymen's time is occupied by unavoidable company at home, how many special meetings, if they are faithful to their master, they must attend, what a large portion of their time is occupied in visiting the sick, how much in necessary preparations for the pulpit, and then in addition to all this, what numbers of parochial visits they are required to make, and censured if they do not, it must appear obvious, that their task is arduous, their trials peculiarly great. It is a great trial to be obliged to attempt study, when the mind is distracted with the burden of a whole society It is a trial to be, as it were compelled to spend that time in visiting, which ought to be devoted to writing and meditation; and then to be censured for negligent and ill-digested sermons; or if time and pains are taken to write good sermons, to be complained of, for visiting so little Surely, if societies or churches knew the trials of their Ministers, in addition to those personal troubles which are common to all, they would be more tender of them, more fervent in prayer for them. I do not wonder that so many of the labourers in the Lord's vine-yard faint before mid-day. They ought in every way, to be strengthened, and comforted, and encouraged, by their people.

REVIVAL OF RELIGION.

The following account of a remarkable revival of religion, is extracted from a letter addressed to Mr John Lloyd, P. M. Ebensburgh, Pa. and dated at Utica, N. Y. May 31, 1826.—*Pittsburgh Recorder.*

"A more powerful revival has never been witnessed in these parts, or perhaps in any part of America. A year ago, there was no revival in any part of the western district of this State. Now there have been revivals in more than 25 townships of the same district, in some of which the work has been carried on with a power which has hardly been known since the days of the apostles. At one or two periods of the revival at Rome (a village in this neighbourhood) 20 were hopefully born into the kingdom of Christ *in a day.*—About 240 have been received into the Presbyterian church at that place, and several into other churches. Between 3 and 4 hundred souls have, as we hope, been brought to know the truth as it is in Jesus, in this village—in our small society, between 40 and 50, which will nearly double our number of members. Some of these, however, (perhaps 8 or 10) will join some of the English churches, as they understand English best. It is supposed that between two and three thousand souls have been hopefully converted in this county (Oneida) during the last six or seven months.—There is no noise in our meetings, as we have seen in times of revival in Wales: but all is stillness and solemnity. I have never witnessed such solemnity and such an ardent spirit of prayer as I have during the last three or four months.—There are prayer meetings nearly every hour of the day in some parts of the village, and frequently several little circles meet for prayer at the same time, in different places. And we trust there is much secret prayer. Some individuals have been known to spend whole nights in wrestling prayer with God, literally as Jacob did until break of day. I have known this among some of our society —The work is still going on at this place, though not so powerfully as it did at one time."

STATE OF RELIGION IN WALES.

The folllowing is an extract of a letter from a Whitefieldian Methodist Minister in Wales, to his friend in Cambria county. Penn. It contains some cheering information respecting the progress of religion in that part of Great Britain. It has been translated from the Welch, and communicated for publication in the Pittsburgh Recorder

"As to religious intelligence in our country, there is much to be said, so that I know not where to begin. The Gospel is preached, and is crowned with success. Sunday Schools are established, and do prosper. Cards are committed to the flames. Church yards, which used to be full of dust made by the feet of ball-players, are now covered with grass. Cockpits are decaying. Balls are becoming unfashionable. Meeting houses are erected. More than twenty have been built in Montgomeryshire within the last three years.—More than ten thousand scholars attend the Methodist Sunday Schools in the same county, and more than fifty thousand attend them in the six counties of North Wales, besides those who attend the Schools of other denominations. There is a great change in the country. Sinners are saved and plucked as brands from the burning. The kingdom of satan is decreasing, and the kingdom of Jesus rising on its ruins —May the days speedily come when the Spirit shall be poured from on high—when satan shall be bound—when Babylon shall fall—when the mountain of the Lord's house shall be established upon the top of the mountains, and all nations shall flow unto it! And among the multitudes who now flow to it, may you, my dear relatives, be numbered! May you invite and encourage each other, saying. "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." &c. Yea, my dear relatives, may your face be turned toward Him who was nailed to the cross, even Jesus, who has pardon for the guilty, sanctification for the polluted, clothing for the destitute, &c."

THE INDIANS.

The Church Missionary Society has two Missionaries, an assistant and 169 scholars, chiefly Indians and half-breeds at the Red river settlement, among Chippewa, and other Indians

In this mission, the Rev. David Jones and the Rev. W. Cochran have the most promising prospect of extending their labours, both in the vicinity of the settlement and on the side of the Rocky Mountains.

Mr. Jones writes—The climate is healthy, the natives are stationary, and live in villages; the country is rich and productive, the Indians are not only favourably disposed, but earnestly soliciting the boon of Christian instruction at our hands. Governor Simpson told me, that the only subject of importance with them, was, whether they should have Missionaries to teach them the knowledge of the "Great Master of Life." Two sons of Chiefs at Columbia are in the Society's School. *ib.*

ANECDOTE OF MR. SUMMERFIELD.

[Mr. Summerfield having accepted an invitation to dine with a gentleman of his acquaintance, and on reflection having determined not to be present, sent him the following note, as an apology:]

"Dear Sir—When I accepted your invitation the other day to make one of your dinner party, I forgot in the pleasurable anticipation, that I had been for several months past, *dieting on bread and milk.* At your table I know I should see, as it were, 'a great white sheet, knit at the four corners, and let down to the earth, where are all manner of four footed beasts and creeping things and fowls of the air;' and though I should no doubt have a keen enough appetite, yet unfortunately for me, there would come no voice saying 'Rise, Peter, kill and eat'

"I must, therefore, beg of you to excuse me until we can 'enjoy all things in common.' "—*Con. Obs.*

THE REV. MR. HERVEY AND THE PLOUGHMAN.

In the parish where Mr. Hervey preached, when of Arminian sentiments, there resided a ploughman, who usually attended the ministry of the late Dr. Doddridge. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied the ploughman in his rural avocation. One morning the following conversation passed:

Mr. Hervey My friend, I understand you can speak the language of Canaan.

Ploughman A little, sir.

Mr H. Then I will propose you a question: What do you think is the hardest thing in religion?

Plough. I am a poor illiterate man, and you, sir, are a minister; I beg leave to return the question.

Mr. H. Then I conceive the hardest thing in religion is, to renounce *sinful flesh.*

Plough. I do not think so, sir.

Mr H. Will you give me your opinion?

Plough. Why, sir, the hardest thing in religion is, to deny *righteous self.* You know I do not come to hear you preach; but go every sabbath with my family to Northampton, to hear Dr. Doddridge We rise early in the morning, and have prayer before we set out, in which I find pleasure; under the sermon I find pleasure; when at the Lord's table. I find pleasure; we read a portion of scripture, and go to prayer in the evening, in which I find pleasure; but, to this moment, I find it the hardest thing to deny *righteous self.*

The simple recital of the poor man, so affected Mr. Hervey, that it proved a blessing to his soul; and the ploughman henceforth became his bosom friend

FAITH AND WORKS

Among Christians the doctrines of faith and works ought to be taught diligently and faithfully For it is certainly true, that God judges according to our works. Therefore as you live, you shall fare; and thus will God judge you. But we may be sure that where there are no good works, there can be no faith; that works alone are the fruit of the tree, by which we may see whether there be faith or not.—*Martin Luther.*

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, AUGUST 2, 1826.

REVIVAL IN DANVILLE, KY.

Extract of a letter from a lady, at present on a visit at Danville, to her husband in Lexington.

"*Danville, July 25th*, 1826.

"My dear ———. Never did I experience such a time as this. Never did I see such an outpouring of the Spirit of God upon the people, as there is in this place; and never, I can say, never did I witness such a scene, and experience such a day, as last Sabbath. I do hope it may have a lasting impression on my mind. Twenty four were added to the [Presbyterian] church on that day, eighteen of whom were baptized. There was the aged mother and her daughter receiving the sacred ordinance side by side. The scene was truly affecting."

For the Western Luminary.

Mr Editor,

The following reflections on the declaration of the Apostle Paul, "*for I was alive without the law once*," are at your service; if you think them worthy a place in your valuable Luminary, you are at liberty to publish them. This is a representation of his state, while in his *carnal* security, and is a most admirable description of the state of secure sinners, whether they are sunk into the depths of sensuality, or whether they are depending on a *self-righteous* performance of external duties, for salvation, while they are wholly destitute of love to God and his truth. Sinners who are sunk deeply into sensuality are *alive without the law*. "Immersed in the world and its pleasures, and interests, they appear to have lost *all* sense of invisible things, of an invisible God, of an eternity to come, and of its *fearful* rewards." When a just sense of these solemn truths, is lost, the feelings of moral obligation of course have fled; for in persons of this character a sense of moral obligation is only preserved alive by fear of the punishment of disobedience. Here it is we see sensualists, and persons, devoted to the world, its interests, its pleasures, and amusements, wholly insensible of the power and importance of divine truth. They *are alive*, that is, they are in a state of quietness, without the smallest apprehension of their sins, their guilt, and imminent danger. And when they are charged with guilt and iniquity in the sight of God, they disbelieve the accusation, and if threatened with the wrath and vengeance of their final judge, they charge him with injustice or a want of benevolence. Hence arises all manner of error and security in a state of irreligion. They have no sense of the obligation to godliness, nor of its real nature, nor of its importance for the glory of God, and their own highest happiness; and being insensible of these things, they of course, neither feel themselves to be sinners, nor in danger; thus they are *alive without the law*.

The same results, which took place in Saul, will always be produced by a self righteous spirit. He declares as touching the law he thought himself blameless. He was exceedingly careful in the performance of all the external ceremonies and duties, but made no candid investigation into the state of his heart in view of the Divine commandment, by which he might have discovered his total want of spirituality, and proper love to God and his word. Many, very many, I fear, are in this fearful condition in the present day, *alive without the law*. Contented with a mere name, or profession, with a visible *form of godliness, but deny its power*. They have no sense of the state of their hearts, that they are under the wrath of God, & are astonished that they should be represented as in a state of condemnation. Many in this way remain *alive without the law*, until the flashes of an awful eternity convince them of their fatal mistake. This is the genuine Pharisaic error, which has led many to the chambers of eternal death. Many professors, I fear, in every age, yea even in the present age, are thus self-destroyed; they have their religious forms, they say their prayers, they attend in their own particular church, especially in the morning, and thank God *that they are not as other men*; they make no great noise about religion, or theological opinions, unless it be to abuse those who *contend earnestly for the truth*, and who fearlessly charge error and crime on those who are justly chargeable. This was the conduct of him who was alive without the law, but when the commandment came, sin revived and he died. He no longer was *a cold-hearted* formalist, he no longer thought the people of God too zealous, but exhorted them to *resist sin even to blood*, and to *count not their own lives dear, that they might win Christ*. S. G.

"IT WILL SOON BE OVER"

The grand object of the enemy of souls, is, to prevent men from giving their immediate and earnest attention to the subject of religion. To accomplish this object, he practices every wile and plies every species of temptation. To the young, he throws his enchantments over the fields of nature and of art; and fills the whole vision of futurity with bright anticipations. He represents religion as a gloomy thing; and associates it with all that is painful and unlovely. He pretends that the possession of it would cast a blight over every scene of youthful enjoyment; and half persuades those who listen to him, that for the present, they are excusable in neglecting it. The season of youth is short. "It will soon be over," he says, "and then is the time to attend to the subject of religion."

Manhood succeeds, and the scenes of youthful gaiety give place to the *sober realities of life*. The man has hitherto been disappointed in his expectations, and the whole scene of his anticipations has changed. The details of business engross his attention. He must acquire property. He has a family to maintain; and he desires to place them beyond the reach of want. Religion he knows is a necessary thing; and while viewing it at a distance, he can even fancy that he loves it; but the tempter easily persuades him that at present there is no leisure to devote to it. The pressure of business cannot always last. The tempter tells him, "*It will soon be over*, and then will be the time to attend to religion."

Years roll on, and business increases. The man's habits have been constantly gaining strength. He has encountered many hardships and endured much suffering; but he will still look for better days. His circumstances, perhaps, have been peculiar. Wealth may have constantly eluded his grasp; or, if he has obtained it, it has but added to the burthen of his perplexities. Still the tempter persuades him that these shall not always last. Brighter scenes are in anticipation. His declining years shall at least be quiet. They shall be peaceful as the setting sun. The season of his troubles must be short. The tempter tells him, "*It will soon be over*," and afford a favourable opportunity to seek religion.

The man passes quietly down the current of years; and as he passes, still looks to the future for enjoyment, and for the golden hour when the advantages of religion shall be all his own. The infirmities of age creep over him. Death seizes upon him, and he is seen no more. Yet in his last struggle, he faintly whispered, "It will soon be over, and then."—But what was his anticipation? Did he intend to seek religion after death? Ah, no! All thought of religion had then forsaken him. For years he had been gradually losing sight of its importance, until at last he could deliberately cast it from him as a thing of nought.

This man had been religiously educated. His conscience was once tender, and his resolutions of amendment had been often renewed, and as often broken. Many a time had he thought that he should one day seek religion, and search for it as for hidden treasures. He had been visited with affliction; he had seen unexpected deliverances. His friends had admonished him, and lessons of mortality had been taught him as he followed them one by one to the grave. But his resolutions of amendment were still laid in the future. "A little longer," he would say; and how did he know that another instant would ever be granted him? He had his request; and while yet the period of manhood had scarcely arrived, there came a time when his resolutions for once had reference to a present moment. It was a time of the ingathering of souls. Religion then awoke, and was seen in her true character of energy and loveliness. He was compelled to feel. The sight of others fleeing from the wrath to come, soon won upon him. He resolved to follow, and sighed at the distance which lay before him. He struggled hard, and thought that the struggle would "*soon be over*." And so it was. But he had been seeking relief from a troubled conscience, without applying in earnest to the great Physician of souls; and when the phantom which he embraced had forsaken him, he sunk into indifference; and from that day was left by the Spirit of grace to fill up the measure of his iniquity.—*Western Recorder*.

THE LIBERTINE.

There are certain licentious characters scattered like the frogs of Egypt throughout the land, on whom the following communication should not be lost. *Ib.*

Mr. Editor:

The subjoined extract is from the pen of Dr. Dwight, and is wor-

thy to be written in letters of gold. It is in a sermon delivered in New Haven. July, 1795, when the Society of the Cincinnati and the citizens in general assembled to celebrate our American Independence. It was undoubtedly aimed at a noted states man and lawyer present, who was distinguished for his lewd and libertine practices. The pathos, and energy, and eloquence, with which the paragraph was delivered, made a deep impression upon the feelings of all present, and excited a sense of indignation and horror in their minds against the enormities of the libertine. His voice, gestures, appearance, and glowing strains of eloquence, are still fresh in my memory. The libertine present, affected to be asleep, and sat nodding in his pew, but when the service was closed, and he had passed out of the house, he gave vent to the malice of his heart in oaths and imp ecations. The preacher, and the hearer designed to be reproved, have since gone to their eternal rewards. The former ha: described the character of the drunkard, and then begins with the libertine:

"The man of lewdness is in a condition even more hopeless. He unceasingly scatters fire brands, arrows, and death on all around him. He professes, indeed, to be in sport, and merely to pursue his own amusement; but the sufferings of those who are unhappily within his reach, make that amusement a very serious concern to them. He lives but to injure, and acts but to destroy. The burglar plunders the purse, the murderer cut- off the life, and hurries his unhappy victim to an untimely grave. The man of lewdness robs the parent of his child, the husband of his wife, and the family of their mother; murders household peace, character, and happiness; plunges the daggar of death into the soul, and hurries the victim of his lust into the abyss of the damned. The plunder of the burglar may be recovered, or the loss may be borne: the victim of the murderer may live beyond the grave, and the unhappy mourners may with this hope soothe their excruciating sorrows: but no means can restore, no mind can sustain the plunder of peace; no balsam was ever found for the ulcer of infamy; no skill can rebuild a ruined family, nor can any artist repair the wreck of a soul. Such is the innocence of the leacher; and were not too great multitudes interested in protecting and conniving at vice, the chace of the wolf and the tiger would be forgotten, and he, in their stead, would be hunted from the residence of men." SENEX.

Donations to the A. C. B. F. M. from May 19, to June 20, inclusive—$8.335 35, besides legacies, $370—for Permanent Fund for Corresponding Secretary, $44 87—do. for Treasurer, $26 88—for Mission College in Ceylon, $110—several boxes of Clothing, &c.

The Rev. J. M. Peck, of Missouri, states in the Christian Watchman, that the Mass Bapt. Missionary Society gave appointments to 22 Missionaries to labor the past year in the States bordering on the Mississippi, and that their united term of service was equivalent to 96 month- [8 years] of an individual. "Sixteen feeble churches have received the aid [during the same period] that has enabled them to obtain the regular dispensation of the word and ordinances at an expense of 1062 dollars. And from the manifest fruits of the labour of these missionaries, and the aid afforded to these churches, it is abundantly evident, that the blessing of God has followed in no ordinary degree."

GENERAL AGENT FOR SABBATH SCHOOLS

Elder Howard Malcom, of Hudson, has accepted an appointment by the Board of Managers of the American Sunday School Union, to be their General Agent for the promotion of that cause throughout the United States, and will remove his family to Philadelphia, in the course of a few months, to enter on the important duties of that station.

Bap. Reg.

REVIVALS.

UTICA.—Last Sabbath week, 59 persons were admitted into Christian communion by profession, in Mr. Aikin's church. About 40 have joined Mr. Brace's church, and nearly the same number Mr. Everett's. Many have also united with the Baptist and Methodist churches. All of the above, however, comprise but a part of the subjects of the present revival.

CANANDAIGUA.—A letter from Canandaigua mentions that last Sabbath week, 48 were received by profession into the communion of the Presbyterian church in that place; and that probably a more interesting Sabbath was never before witnessed there.—*Western Rec. July* 11.

REMARKABLE PRESERVATION.

A gentleman from Connecticut informs us, that during a thunder storm in Weathersfield, a few days since, a venerable and pious lady of that place was in her closet, at her devotions, when the lightning struck the house, and passing down the closet set fire to two bundles of cloth between which she was kneeling, and that she escaped unhurt.—*N. Y. Ob.*

ANOTHER MURDER.

The Frankfort Argus, states, that on Sabbath, the 23d ult. a convict in the Penitentiary, named *Edmund Johnson*, was stabbed to the heart by a fellow convict named *Thomas Bradley*. The latter suspected the former of having communicated to the guard a plan he had devised for making his escape. He was a blacksmith and had made the weapon himself. On Monday a grand jury was called, and he was tried and found guilty on Tuesday.

EXECUTION OF WILLIAM F. HOOE.

On Friday June 30, agreeably to the sentence, Wm. F. Hooe, a young man of about 23 years, suffered the punishment of death, near the court-house of Fairfax county, Va. for the murder of Wm. Simpson in that county, on the night of the 4th of March, 1825. It appears from his confession that he was instigated to the deed, to get means of paying what he had staked at a game of cards. Having falsely told Simpson that his uncle Dade Hooe had a family of negroes for sale, he proffered his services to conduct him to his uncle's plantation; and says that while on their way thither he asked Simpson how much money he had, as it would take a thousand dollars to purchase the family. Simpson dismounted from his horse and seated himself upon a log at the side of the road; took out his pocket book and counted its contents in his presence, and said he had nine hundred dollars.—Stopping on their way at Centreville for the night, they agreed to go to a house of ill fame. But previously, by advice of Hooe, Simpson took out his pocket book at the tavern, and put it into Hooe's valise for safe keeping until their return. They then set off, and on their way, Hooe asked Simpson if he would walk before as his eyes were very weak, and he could not see the path clearly. Simpson accordingly complied. —and Hooe took out his pistol and shot him in the back Hooe says that Simpson gave a most dreadful shriek, which he should recollect were he to live a thousand years — and ran to a distance of about four or five yards and fell. Hooe walked up to him and called to him by his name - but he made no answer—he was dead. He says he heard the blood gurgling inside of Simpson's body from the perforation of the shot, as distinctly as if from a bottle. With a fit of desparation which came over him, for which he cannot account, he then inflicted wounds upon the body with every possible expedition—and immediately ran with all his might back to the tavern. He returned to Leesburgh the next morning. Mr. Burch in his sermon at the execution, related that the criminal brought himself to this untimely end by cards. That he began his career by merely playing for nuts and cakes, and soon for money, continued thus by degrees, until he got into a regular practice, which had led him to his present situation.

SCALE OF HEALTH.

Some years ago, Dr Lettsom published on a half sheet of paper, a curious scale of health, entitled, "A moral and physical thermometer, or a scale of the progress of temperance and intemperance." The following is a brief sketch of this singular performance:—

Temperance.—Water, milk and water, small-beer—health, wealth, serenity of mind, reputation, long life and happiness. Cider and perry, wine, porter, strong beer—cheerfulness, strength and nourishment, when taken only at meals, and in moderate quantities.

Intemperance.—Punch, toddy, crank, grog, brandy and water, flip, shrub, bitters infused in spirits, usquebaugh, gin, brandy, rum, whiskey.

Vices.—Idleness, peevishness, quarrelling, fighting, lying, swearing, obscenity, swindling, perjury, burglary, murder, suicides.

Diseases.—Sickness, tremors of the hands, bloatedness, inflamed eyes, red nose and face, sore and swelled legs, jaundice, pains in the limbs, dropsy, melancholy, madness, palsy, apoplexy, death.

Punishments—Debt, black eyes, rags, hunger, hospital, poor house, whipping, the hulks, Botany Bay, gallows. *London paper.*

PREACHING CHRIST.

Preach Christ Jesus the Lord, (as was the usual custom of the Apostles,) determine to know nothing among your people but Christ, and him crucified; let his *name* and *grace*, his *spirit* and *love*, triumph in the midst of all *your sermons*. Let your great end be to glorify God, as manifest in the flesh; to render him amiable and precious in the eyes of his people; to lead them to him as a *sanctuary* to protect them, a *propitiation* to reconcile them, a *treasure* to enrich them, a *physician* to heal them, an *advocate* to present them and their services unto God; as *wisdom* to counsel, as *righteousness* to justify, as *sanctification* to renew, as *redemption* to save, and an inexhausted fountain of *pardon, grace, comfort, victory, glory*. In short, let Christ be the diamond to shine in the bosom of all your sermons.

Bishop Reynolds.

THE POWER OF THE GOSPEL.

We take much pleasure in adding the following to the numerous instances on record, in which the most profligate and abandoned sinners have been awed into reverence and "pricked to the heart," simply by an exhibition of the graces of the gospel in the lives of the humble followers of Jesus.

In the town of A——, in the state of New-Hampshire, there resided a pious lady and gentleman, who endeavoured to imitate their Lord and Master in acts of kindness to their fellow men. The house was always open for the reception of the poor and the destitute, and none were sent empty away. On a certain evening, they were visited by a person, who, by a long course of dissipation and idleness, had wasted his substance, and reduced himself to beggary. Having been denied admission at all the houses in the neighbourhood at which he called, he was not a little surprised to see the smile of welcome on the countenance of this pious couple, by whom he was received as though he had been an intimate friend. Although he only requested a cold morsel to satisfy hunger, yet a warm supper was soon served up by his kind-hearted hostess,—after which the good man introduced family worship, and embraced the opportunity of particularly addressing the stranger on the subject of his soul's salvation. And what was his surprise, on being affectionately and fervently remembered when the throne of grace of was addressed. Though he requested permission only to sleep on the floor, he was introduced to an elegant apartment, and provided with a comfortable bed. These circumstances affected his heart, and led him to reflect upon his past life, till he saw, that though his substance was wasted in riotous living, and all the benevolence of his friends were forfeited, yet his heavenly Father had not abandoned him to the wretchedness of his deserts. He began sincerely to repent of his sins, and to implore the forgiveness of Heaven. The next day he requested the privilege of being furnished with some employment, and of staying a few days with the family, that he might enjoy the benefit of religious instruction. His requests were granted, more from the hope of benefiting his soul, than from any need of his services. While labouring in the field, his convictions of sin became so intense as to absord all his powers, and to cause him to cry out, in the bitterness of his soul, "God be merciful to me a sinner." In this extremity he received the counsel and prayers of the pious family, until he was enabled to rejoice in the love of a prayer-hearing and sin-pardoning God "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Zion's Herald.

AN AFRICAN CITY.

Kano, the principal city of Houssa one of the interior kindoms of Central Africa, is thus described in the recent work of Denham and Clapperton.—The people of these regions are much further advanced in the improvements of civiliation, and inhabit a country of far higher attractions than has been generally supposed.

The city is of an irregular oval shape, about fifteen miles in circumference, and surrounded by a clay wall thirty feet high, with a dry ditch along the inside, and another on the outside.—There are fifteen gates, including one lately built up. The gates are of wood, covered with sheet iron, and are regularly opened and shut at sunrise and sunset. Not more than one-fourth of the ground within the walls is occupied by houses; the vacant space is laid out in fields and gardens. The houses are built of clay, and are mostly of a square form, in the Moorish fashion, with a central room, the roof of which is supported by the trunks of palm trees, where visiters and strangers are received. The governor's residence covers a large space, and resembles a walled village. It even contains a mosque, and several towers three or four stories high, with windows in the European style, but without glass or frame work.

In a separate part of the town, and under two long covered sheds, the slave-market is held, one for males, and the other for females, of the unhappy race of negroes; or rather the contrary, for we are told that slavery is here so common, or the mind of slaves is so constituted, that they always appeared much happier than their masters; the women especially, singing with the greatest glee all the time they are at work. The negro is no doubt constitutionally of a very gay disposition, and slavery is not exactly what it is in the cane-fields of a West India plantation; they here become members of the family in which they live, intermarry with the younger branches of the family, and are employed in high and confideatial situations. Thus the first man in the Sheikh of Bornou's dominions is Barna Gana, his general-in-chief, a black negro slave. In Kano, the male slaves are employed in the various trades of building, working in iron, weaving, making of shoes or clothes, and in traffic; the female slaves in spinning, baking, and selling water in the streets.

This city is celebrated for the art of dyeing cotton cloth (especially with indigo which is afterwards beaten with wooden mallets until it acquires a japan-like gloss.) The women dye their hands, feet, legs, and eye brows. Both men and women colour their teeth and lips with the flowers of the *georget* tree, and of the tobacco plant; which give to the teeth and lips a blood red appearance, esteemed a great beauty.

In proceeding westward from Kano, population evidently increased; town followed town in quick succession, most of them surrounded with walls and ditches; the country improved in natural beauty, and was highly cultivated. Many villages were romantically situated among ridges of granite, and some of the houses were perched, like bird-cages, on the tops of the rocks. From the fertility and beauty of this part of Houssa, it appeared to Captain Clapperton like an ornamented park in England, shaded with luxuriant trees.

Rel. Mess.

A very singular expedient has been resorted to in China, for gathering the tea in places difficult of access; it is as follows:

Monkeys are trained to climb these heights, and to strip the leaves from the bushes. The leaves either roll off themselves, or are driven by the wind, from the top to the lower part of the mountain, where the proprietors of the plantations gather them.

It may be imagined that these kinds of assistants are not the most easy to be procured; for the monkeys, in this employment, cannot be guided wholly by artificial instinct. The tea berries have no attraction for them; and indeed if they had they could only be used for the autumnal harvest. The fruit of the tea is not only bitter, but somewhat corrosive. The monkeys follow no other impulse than that which they derive from an able instructor. When they come down from the mountain, which they have climbed by means of cords, they are rewarded by something which they are particularly fond of.

Thus it is that man turns the instinct of the animal creation to his own advantage. We train the falcon, dogs, and even in India, leopards, for the chase, and the Chinese, as will be seen in a subsequent volume, make use of the veracity of the cormorant to procure, from the very depths of lakes and rivers, that fish, which defies both the hook and net.

Rel. Mes.

MURDERERS DISCOVERED.

Few murderers escape without meeting with the awful punishment due to their crimes. Many strange stories, indeed, have been told of this kind some of which, however, it must be confessed, stand on too good authority to be rejected. The following is translated from a respectable publication at Basle:

A person who worked in a brewery quarrelled with one of his fellow workmen, and struck him in such a manner that he died upon the spot. No other person was witness to the deed.—He then took the dead body, and threw it into a large fire under the boiling vat, where it was in a short time so completely consumed that no trace of its existence remained. On the following day, when the man was missed, the murderer observed very coolly, that he had perceived his fellow-servant to have been intoxicated, and that he had probably fallen from a bridge which he had to cross in his way home, and been drowned. For the space of seven years after, no one entertained any suspicions of the real state of the fact. At the end of this period, the murderer was again employed in the same brewery. He was then induced to reflect on the singularity of the circumstance that his crime had remained so long concealed. Having retired one evening to rest, one of the other workmen, who slept with him, hearing him say in his sleep, "It is now full seven years ago," asked him, "What was it you did seven years ago?" "I put him," he replied, "under the boiling vat."—As the affair was not entirely forgotten, it immediately occurred to the man, that his bed-fellow must allude to the person who was missing about that time, and he accordingly gave information of what he had heard to a magistrate. The murderer was apprehended; and though at first he denied that he knew any thing of the matter, a confession of his crime was at length obtained from him, for which he suffered condign punishment.

ib.

COBWEB.

It is some years since the cobweb has been introduced as an internal medicine, though it has long been used as a common styptic in checking the hemorrhage from slight cuts. A case occurred to us about a year ago, which seemed to require just such a medicine as the cobweb has been represented by the French journalists. There seemed to be in this case a general disposition to hemorrhage. We found the patient labouring for breath, extremely weak; coughing up blood from the lungs, and discharging it in large quantities from the bowels. By the administration of 5 grs. of cobweb every three or four hours, the whole difficulty was removed, so that when we saw the patient the next day, his hemoptysis, diarrhœa, and hematemesis, where checked, and every symptom of asthma relieved. In a few days he recovered his strength, and although he has taken no other medicine, and always before been subject to these complaints, he has had no return of them since.

Could we produce an hundred such cases we should say the cobweb is an invaluable remedy. It certainly proved so in the one we have related, and this ought to recommend it to the attention of the faculty.—*Med Intel.*

Murder of Slaves.—The horrid fact was stated in the French Chamber of Deputies early in April, that 3600 slaves were annually thrown overboard to escape detection.

Rel. Mess.

A RICH OLD MAID.

A corespondent of the Providence Journal, who has been travelling in England, says that Miss (or Mrs.) Anne Lawrence, an elderly maiden lady, is the proprietor of nearly the whole town of Ripon, containing a population of 5000 souls; she is also the owner of the beautiful parks and pleasure grounds of Studley Royal and of the ruins of Fountain's Abbey. She has complete control over the elections of the two members of Parliament returned for the borough of Ripon, and thus possesses more influence and power in Parliament than the town of Manchester with its one hundred thousand inhabitants.

The ruins of Fountain's Abbey cover more than nine acres of ground, and some of the mouldering towers rise to the height of 160 feet. This monastery was suppressed by Henry VIII.—Like other monkish establishments it had long been the seat of feasting and licentiousness.—*Hampshire Gaz.*

CANALS.

There are now actually completed, in the United States, exclusive of improved river navigation, 690 miles canal navigation, and 2635 feet of lockage, constructed at an expense of 0,150,000 dolls. The whole amount completed and in progress, is 1518 miles of canal, and 6356 feet of lockage, at an expense of 24,750,000 dolls.—*R. Mes.*

ELEPHANTS.

"While I was thus employed," says Major Denham in his Travels in Africa, "Maramy came galloping up, saying that he had found three very large elephants grazing to the south east, close to the water When we came within a few hundred yards of them, all the persons on foot, and my servant on a mule, were ordered to halt, while four of us, who were mounted, rode up to these stupendous animals.

"The sheikh's people began screaching violently, and although at first they appeared to treat our approach with great contempt, yet, after a little, they moved off, erecting their ears, which had until then hung flat on their shoulders, and giving a roar that shook the ground under us. One was an immense fellow, I should suppose sixteen feet high; the other two were females, and moved away rather quickly, while the male kept in the rear, as if to guard their retreat. We wheeled swiftly round him, and Maramy casting a spear at him, which struck him just under the tail and seemed to give him just about as much pain as when we prick our finger with a pin, the huge beast threw up his proboscis in the air with a loud roar, and from it cast such a volume of sand, that unprepared as I was for such an event, nearly blinded me. The elephant rarely, if ever, attacks, and it is only when irritated that he is dangerous; but he will sometimes run upon a man and horse, after choking them with dust, and destroy them in an instant.

"As we had cut him off from following his companions, he took the direction leading to where we had left the mule and the footmen They quickly fled in all directions, and my man Columbus, (the mule not being inclined to increase its pace) was so alarmed, that he did not get the better of it for the whole day. We pressed the elephant now very close, riding before, behind, and on each side of him; and his look sometimes, as he turned his head, had the effect of checking instantly the speed of my horse—his pace never exceeded a clumsy rolling walk, but was sufficient to keep our horses at a short gallop. I gave him a ball from each barrel of my gun, at about fifty yards distance, and the second, which struck his ear, seemed to give him a moment's uneasiness only; but the first, which struck him on the body, failed in making the least impression. After giving him another spear, which flew off his tough hide without exciting the least sensation, we left him to his fate.

"News was soon brought us that eight elephants were at no great distance, and coming toward us; it was thought prudent to chase them away, and we all mounted for that purpose. They appeared unwilling to go, and did not even turn their backs until we were quite close, and had thrown several spears at them: the flashes from the pan of the gun, however, appeared to alarm them more than any thing: they retreated very majestically, first throwing out, as before, a quantity of sand. A number of the birds, here called tu da, were perched on the backs of the elephants. These resemble a thrush in shape and note, and were represented to me as being extremely useful to the elephant, in picking off the vermin from those parts which it is not in his power to reach."

10th of February.—"I this morning went to the eastward, in order if possible, to get a sight of the herd of upwards of one hundred and fifty elephants, which some of the Arabs had seen the day before, while the camels were feeding. I was not disappointed I found them about six miles from the town, in the grounds annually overflowed by the waters of the lake, where the coarse grass is twice the height of a man: they seemed to cover the face of the country, and, I should think, exceeded the number I had expected to see. When the waters flow over these their pasturages, they are forced by hunger to approach the towns, and spread devastation throughout their march; whole plantations, the hopes of the inhabitants for the next year, are sometimes destroyed in a single night."

The Central Gazette, published at Charlottesville, Virginia, contains an interesting letter from "a Foreigner," from which we extract the following remarks on the government of the United States:—*Fam. Vis.*

"The government of this country is certainly preferable to any in the world. Even the English Government cried up by the great Montesquieu, even in the bosom of his own country, to be the best in the world, and the only model of a perfect government, must yield when brought in competion with this. And if the poor Africans whom I have often seen torn from the bosom of their families, husband from wife, parent from child, and sold to different masters, without even the hope of ever seeing each other again, could be enfranchised and sent back to their native country, there to enjoy that liberty so unjustly wrested from their ancestors, then would that part of the declaration of Independence, which declares that "all men are by nature free and equal" be truly verified in your country—a declaration which all European nations have rejected as preposterous. To see a fellow creature in bondage! to see a human being endowed with the faculty of reason, deprived of the best boon of heaven, cannot fail to excite in the breast of every philanthropist a deep sense of the injury done to humanity. But laying aside every consideration of compassion, which presents such a field for declamation, policy demands the most vigorous exertions of the government, to rid the country of an evil which may one day or other give a vital stab to its welfare and happiness To be convinced of the truth of this remark we need only recollect the bloody scenes exhibited by Sparta, which was so often shaken to its centre by the insurrections of its slaves; or the still more recent extermination of the French on the island of St. Domingo, by the blacks."

INTERESTING FROM INDIA.

CEYLON.

By the kindness of a correspondept in London, we are favoured with the knowledge of some highly interesting facts in relation to the Wesleyan missions in Ceylon. They are derived from a letter of the Rev. Mr. Clough, Wesleyan missionary at Colombo, November, 5th, 1825: the following are extracts.

Brother Gogerly stated at our missionary meeting a few days since, that at one place in his circuit, such a wish prevailed to hear the Gospel, that the chapel was too small to hold half the people. They therefore resolved to enlarge it, and consulted a builder, who told them that a new one would be cheapest in the end But the neighbourhood is distant from building materials. While a consultation was going on upon the subject, the inhabitants of four villages came forward and stated, that, some time ago, they had united to build a heathen temple, which they had done of the best materials, and at a great expense. This temple was situated not far from the chapel; and as they now began to see the folly and wickedness of heathenism, they would agree, in case the missionaries would accept the offer, to turn out the idols, clear it of its rubbish, and convert it into a house of God; or if the missionaries preferred, they would pull down the temple, carry the materials to the place of our present chapel, and with the materials build a new chapel.

The temple was accepted, cleared, and converted into a house for the worship of the true God.

In several of our circuits—Mr. C. adds—in the south of Ceylon, such crowds of people attend our little chapels to hear the word of God, that they ary crying out, "the places are too straight for us."

HINDOOSTAN.

In addition to the above in relation to Ceylon, Mr. Clough states a very interesting fact, that has lately transpired in the southern part of peninsular India—it is supposed Tanjore, the scene of Mr. Swartz's labours. He states it on the authority of a misionary of the Church of England, who had lately attended a missionary meeting in Ceylon. It is this:—"that *forty villages*, containing in the aggregate *four thousand inhabitants*, had public renounced heathenism and converted many of their temples into Christian churches, and such as could not be thus used they had demolished with their idols."

Our correspondent met, at the table of Mr. Butterworth, with a Mr. Bruce, an officer of the East India Company, who had just returned from Madras. Mr. Bruce "spoke of *twenty-two* gentlemen on the Madras establishment under government, [we presume he means, in the civil service,] who appear to be truly converted to God, and who are acting, in some degree, the part of missionaries among the heathen." He said, also, that *forty* military officers, in the same Presidency were like-minded. *Mis. Herald.*

AMERICAN EDUCATION SOCIETY.

The friends of this important institution will rejoice to learn, that the measures which have recently been adopted to promote its permanent support, have been eminently successful, and have opened for the society a brighter and more extended prospect than it has ever before realized. Mr. Cornelius, who has been appointed to an agency in behalf of the institution, has obtained in Boston twenty two scholarships, of one thousand dollars each, and three more are begun and in successful progress. The outlines of this interesting and popular system, we hope to be able to lay before our readers in a short time. Mr. Cornelius, we understand, has been also successful in his application to the benevolent in other places in this vicinity, and is expecting to visit some of the principal towns in New England. *Rec. & Tel.*

THE WESTERN PREACHER.

The Editor of the Pittsburgh Recorder has it in contemplation to issue proposals for publishing by subscription a work of this title—to consist of original sermons, the productions of the most distinguished living preachers of the Western Country—to be issued in monthly numbers, of about 16 8vo pages each, covered and trimmed. We think the design can scarcely fail to meet the approbation and encouragement of the West.—*Pitts. Rec.*

POETRY.

CHRIST THE REFUGE FROM THE STORM.

Jesus lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high.

Hide me, O my Saviour hide,
Till the storm of life is past,
Safe into the haven guide;
Oh receive my soul at last.

Other refuge have I none,
Hang my helpless soul on thee;
Leave Oh! leave me not alone,
Still support and comfort me.

All my trust on thee is staid,
All my help from the I bring;
Cover my defenceless head
With the shadow of thy wing.

Thou O Christ, art all I want,
All in all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.

Just and holy in his name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

From the Religious Intelligencer.

WHAT IS FAITH.

Faith is the Christian's prop,
Whereon his sorrows lean,
It is "the substance of his hope,
His proof of things unseen."
It is the anchor of his soul,
When tempests rage and billows roll.

Faith is the polar star,
That guides the Christian's bark;
Directs his waud'ring when afar,
To reach the holy ark
It points his course where'er he roam,
And safely leads the pilgrim home.

Faith is the rainbow's form,
Hung on the brow of heaven;
The glory of the passing storm,
The pledge of mercy given.
As the bright triumphal arch
Thro' which the saints to glory march.

Like the mountain rock,
Whose summit towers on high;
Above above the tempest's shock,
An inmate of the sky,
Such a prize of greater worth,
Views with scorn the things of earth.

The faith that works by love,
And purifies the heart,
A foretaste of the joys above
To mortals can impart.
The Christian's faith is simply this—
A passport to immortal bliss.

MISCELLANEOUS.

REVIVAL IN MISSISSIPPI.

THE following letter to the Editor of the Visiter, dated Holmesville, Pike county, Mississippi, 5th June, will gladden the hearts of those who delight to hear of Zion's prosperity.

Low indeed had been the state of religion, in this place and its vicinity, before the close of the past year. The vanity and folly of worldly pursuits had appeared to engross the hearts of all classes. The religion of our blessed Lord was almost entirely disregarded. The few that had once professed to be the followers of the Lamb, were sunk into a spiritual lethargy, supinely dreaming away the golden moments of "too short a life," while some had totally forsaken the cause of their Lord and master and put him to an open shame. All the debasing and lamentable consequences of unrestrained vice, were showing themselves; but times are now measurably changed, and we thank God that it is so much for the better. We have abundant reason to be thankful that the fell enmity of the destroying emissaries of the devil, has been stayed. Even here the Lord Jehovah has vouchsafed to make bare his almighty arm in the salvation and awakening of many precious immortals.

For some years past the call to repentance has been sounding to this people. Well might the servants of God have cried, "Who hath believed our report!" "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Preachers of different denominations visited this place and the neighbourhood around, and notwithstanding every discouragement, ceased not to warn and admonish Christians! let this encourage you never to be weary in well doing. Remember that "your labour of love shall not be in vain" Persevere. "The Lord is not slack concerning his promise."

Since November last a Society of sixty members has been raised. It may be said that our neighbourhood has been completely revolutionized.—Instead of the daily and habitual excesses in almost every species of vice, we see something more pleasing. The house of prayer has diverted the attention of many from scenes disgusting and painful to the philanthropist and the christian. In the compass of several miles, not one praying family was to be found, and scarcely a praying individual; now, in almost every house are seen the daily worshipers of the true and living God. Almost every blessed effect of the benign religion of the Prince of Peace, has in a measure been realized. Neighbourhood jealousies and animosities are ceasing; and *charity*, that *bond of perfection*, begins to reign. We have never seen such times—such blessed seasons! What reason have we to raise the voice of praise to the giver of all good for his unmerited mercies!

In dwelling on the past we have great reason to rejoice, yet the present moment demands our more serious devotion. Much yet remains to be done; many of our friends are running with heedless steps the way to ruin.

Some of the first characters in our country are among the number that compose our society.—Men in high stations have not thought it impairing the dignity of their standing to become "Methodists." My heart overflows with grateful emotion to my God, when I reflect on our present happy condition, and the cheering prospect ahead. The gracious dispensation of mercy towards my fellow mortals, calls forth the warmest effusions of my soul: but what should I be when I reflect that this worthless heart has been a sharer of those divine blessings; that He who with a word, spoke this world into existence, should say to a worm of the dust: "Awake thou that sleepest and arise from the dead and Christ shall give thee light."

A METHODIST.

VALUABLE DISCOVERY.

One of the most simple and useful discoveries in agriculture, is to mix layers of green or new cut clover, with layers of straw in ricks or stacks; thus the strength of the clover is absorbed by the straw, which thus impregnated, both horses and cattle eat greedily, and the clover is dried and prevented from healing. This practice is particularly calculated for second crops of clover and grass.

DISTRESS IN ENGLAND.

We have heard in this country of the distress among the manufacturers in England, but we can form but little conception of it in this happy and prosperous country where every one who is willing to employ the faculties Providence has given, may not only easily procure the necessaries of life, but even many of its delicacies. The following relation was made before a Court of the Common Council, London, which had been held for the purpose of relieving the distress of the manufacturers. It is a most heart-rending scene.—*Nat. Adv.*

Mr Hunter begged to call the attention of the Court to a case narrated in a letter from a manufacturer residing at Bradford. For the respectability of the person, and the authenticity of the communication, he could vouch. He then stated the case detailed in our extract from the letter of which the following is a copy.

"A very poor weaver, named Jonathan, applied to his master about three weeks since, begging very earnestly for work, stating that he was in very great want, and would thankfully do any thing for the means of supporting his existence. His master assured him he did not want any more goods, his stock already being very heavy, without any sale; and that he could not give out any more work to any one. The man pressed him very much, and at length his master said, "Well, Jonathan, if it is absolutely necessary, for you to weave a piece of cloth to prevent you from starving, I will let you have it, but I cannot give you more than 1s. for it (2s. per piece is the regular price,) for I do not want any more goods made, up for a long time.' 'Let me have it master, I beg,' said the poor man, whatever you pay me for it, pray let me have it.'—The piece was given to him to weave, and at the end of two days he brought it home, and on carrying it to his master, begged of him to give him 1s. 6d. for it, saying how much he was distressed for the money. His master paid him the 1s. and 6d. and the man went away The master feeling very uncomfortable about the poor man, thinking the earnestness of his manner must arise from excessive want, determined on following him home. He went to the cottage of his weaver, and found the wife alone, in the lower room making a little gruel over a poor fire. 'Well, Mary, said the master' 'where is Jonathan?' 'Oh, Sir, he's just come in from your house, and being very faint and weary, he is just gone to lie down on his bed.' 'I think I'll go up and see him, Mary,' and immediately he went to the upper room, where he saw the poor man lying on his bed, just in the agonies of death, with his mouth open, and his hands clenched, and after a short convulsion he expired. The master was very much distressed and came down stairs, hoping to be able to save the wife, who was in a very emaciated condition. She had just poured the gruel into the basin, intending to carry it up to her husband. The master said, 'Come Mary, take a little yourself first.'—No, Sir, said she, not a drop will I taste till Jonathan has had some—neither of us have had any thing but water within our lips the two days we were weaving your piece, and I thought it best to make a little gruel for us before we took any thing stronger, as it is so long since we tasted food; but, Sir, Jonathan shall have it first.'—The master insisted on her taking some herself, before she went up to her husband, but she positively refused it. At last finding he could not prevail on her to touch the gruel, he was obliged to tell her that her husband was dead The poor woman just sat down the basin of gruel, sunk on the floor and immediately expired.

The Members strongly expressed their sympathy upon hearing this narrative, and the motion for subscribing one thousand pounds was agreed to unanimously.

FEMALE SCHOOL.

THE Rev. SAMUEL FINLEY, propopses to open a Female School in the town of Lexington, so soon as a sufficient number of Pupils can be obtained to justify the attempt. He will teach the branches of knowledge usually attended to in Female Academies. He will, if desired, instruct younger Scholars in the rudiments of education, but his principal attention will be directed to those subjects which go to form the mind of a young Lady, and to furnish her course of study — The evidences of the Christian Religion will form a part of the system of instruction This attempt is not intended at all to interfere with the existing institutions of the town, but is made at the request of many friends, and with the hearty approbation of one of the principal Female Teachers of the place. The price of Tuition will vary in a small measure with the branches taught, but may be esteemed fixed at

SIX DOLARS PER QUARTER, SPECIE.

Reference for the qualifications of the Principal, to Robert Wickliffe, Esq. Gen. John M. McCalla, J. C. Cowan, Esq. Mr. Hugh Foster, Mr. Thomas T. Skillman, and to the Clergy generally of the Presbyterian church in and around Lexington. Subscription papers will be found in the hands of the Rev. N. H. Hall, at the Shop of Mr. Hugh Foster, and the office of the Western Luminary.

June 24, 1826.

Just published and for sale at the office of the Western Luminary, the

LIFE OF DR. SCOTT,

Price $1 25cts.